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BOOKS AND THEIR WRITERS.

DURING the early years of the War considerable interest was aroused by a series of articles which appeared in *The Spectator* by "A Student in Arms." They gave vivid sketches not only of war scenes, but of unusual aspects of character and depths of thought and emotion brought out in the War. They showed the keen insight of a student and a deeply religious spirit. The author was Donald Hankey, a young soldier who was killed in October, 1916. The Rev. K. G. Budd has written *The Story of Donald Hankey* (Student Christian Movement Press, 4s. net). This sympathetic biography reveals him as "a man of heroic and prophetic mould, a voice crying in the wilderness, a writer with spiritual vision and the power to record it in telling prose." He was born in 1884, the youngest of a family of six, and at fourteen he went to Rugby. The death of an elder brother at the Battle of Paardeberg in 1900, and the loss of his mother in the same year, made a profound impression on him. The following year he entered the Royal Military Academy at Woolwich and two years later received a Commission in the Garrison Artillery. He spent two years in Mauritius, and while there he came to the decision that he should take Holy Orders. He spent a short time in the Rugby Mission in Notting Dale, and at the age of twenty-two he went up to Corpus Christi, Oxford. On taking his degree he went to Leeds Clergy School, but he soon left as he found the atmosphere uncongenial. In a letter to Canon Cremer he says: "I was violently put off being ordained by the evasive teaching and the attempt to substitute devotional discipline for honest thought." To another friend he wrote: "Personally I don't think I learnt anything at a clergy school except a horror of clerical shop, clerical professionalism, clerical phraseology, and the clerical manner, also clerical timidity, fear of truth and disingenuousness." This did not, however, deter him from Christian service. He joined the Oxford Mission in Bermondsey started by Dr. Stansfeld in 1896, and there came into close touch with the lives of the poor. Feeling the need of still closer experience he travelled steerage to Australia, and for a time lived the life of an ordinary emigrant in the western province. Home again in January, 1914, he returned to Bermondsey. When the War broke out he enlisted as a private in the Rifle Brigade. He was made a sergeant at once on account of his previous military experience. In May, 1915, he went to France, but soon returned wounded. He went out again as a Lieutenant in the Warwickshire Regiment and was killed at the Somme in October, 1916. This is, in brief, the record of a life of wonderful promise cut off, as so many others were, before it had reached its fruition. It gives little idea of the character of the man as depicted by Mr. Budd in his interesting story. What he would have become we cannot say, but he brought to the problems of life the valuable qualities of intense sincerity, passionate love of truth, a strong determination to seek

reality at all costs, to avoid all shams and to persevere in the pursuit of the highest. His strong sense of duty, his loyalty to Christ, and his ideal of the necessity of living out the Christian life in its fulness were all a contribution to that Christian service which the world needs. His influence would undoubtedly have been widely felt. We are grateful to Mr. Budd for this picture of a life so full of promise.

Paterson of Hebron was a name well known throughout Palestine in the days before the War. Dr. W. M. Ewing, M.C., has written an account of his work which will be welcomed by a wide circle of readers (James Clarke & Co., 8s. 6d. net). Dr. Paterson held a unique position in Hebron, which was at one time the most fanatical Moslem centre in Palestine, where no Christian was safe from insult. Practically through the medical mission work of Dr. Paterson, a great change was effected, until he became one of the most trusted and respected Europeans throughout the whole district. A man of strong character and dauntless courage he faced and overcame difficulties which few would dare to encounter. Often in danger of his life he pursued his work, and won by his fearlessness the respect and at last the affection of the people. As one of many who enjoyed the hospitality of his home in Hebron, and had the opportunity of realizing the difficulties of the work, and the success which attended it in spite of almost insuperable opposition, it is a pleasure to bear testimony to the value of the life-work depicted in this sympathetic biography. It was a matter for great regret to many that the Home Committee of the Hebron Mission decided after the War to close the Hospital, which Dr. Paterson had succeeded in erecting in spite of intense opposition on the part of interested natives skilled in all the devices of Eastern intrigue. Dr. Paterson's withdrawal from Hebron was a heavy blow to Christian prestige in a district where he had won an unique position by his strength, integrity and manly Christian qualities. Dr. Ewing's account of the work of both Dr. and Mrs. Paterson is a fitting tribute to lives of devotion and remarkable service. From personal experience we can endorse Dr. Ewing's statement. "In this somewhat remote and formidable town, where brows darkened ominously at the presence of strangers, the house of Dr. and Mrs. Paterson was a haven of comfort and refreshment to many weary travellers. Visitors from the home land were received with warmth of welcome and generous hospitality not soon to be forgotten. They were happy to whom Paterson found time to act as *cicerone*. A walk with him in the town, and a ride over the mountains was as instructive as a course of lectures on Biblical Antiquities and History, and far more interesting."

The Reality of the Resurrection is the attractive title of an interesting book by Mr. G. R. H. Shafto, published by the Student Christian Movement Press (Paper Cover, 2s. net). The fact of the Resurrection has been frequently questioned and as frequently

defended. The arguments on both sides have been stated many times at great length. The theories of those who deny the reality of our Lord's Resurrection from the grave have been set out in a variety of forms and have, no doubt, been received by some as satisfactory. None of them has, however, proved to be an adequate explanation of the great change which belief in the Resurrection wrought in the lives and characters of the earliest disciples, and was the most potent agency in the preaching of the Gospel and in the expansion of the Church. Mr. Shafto has brought together within the compass of a hundred pages the essential facts which substantiate the reality of the Resurrection, and show that nothing else can take its place as the most reasonable interpretation of all the facts. He devotes chapters to the consideration of Jesus of Nazareth and the Risen Lord; The Empty Tomb; The Appearances on Easter Day; The Later Appearances; The Proclamation of the Resurrection; The Facts and Their Meaning. He examines the various difficulties that have been raised in regard to each point as it arises, and after making due allowance for the difficulties in the different narratives, he shows the essential strength of the accepted belief. Of the stories of the appearances in Matthew, Luke and John, he says: "To arrange these stories into a definite sequence is impossible; to harmonize them with one another seems almost as impossible. Probably if they could be so harmonized it would be argued that they all sprang from one source! The alleged differences are largely due to the fact that the several writers give accounts of different manifestations. Where there are discrepancies they are in details not of first importance, and all support the substantial truth of Luke's summary—He showed Himself alive after His passion by many proofs." We recommend those who wish for a brief study of the subject this convincing answer to some of the problems which are puzzling inquiring minds at the present time.

Prayer and its Psychology, by the Rev. Alexander Hodge, B.A., B.D., Ph.D., London, (S.P.C.K. 6s. net), is his Thesis approved for the Degree of Doctor of Philosophy in the University of London. Dr. W. B. Selbie commends Dr. Hodge as a really reliable guide who writes not only with full technical knowledge, but with saving common sense. Most of us are aware of the attitude adopted by the exponents of the New Psychology in regard to religion in general, and more particularly in respect to belief in God and the nature of prayer. Dr. Hodge deals with these views with fulness and convincing clearness, and his purpose is to furnish a contribution toward the vindication of the Christian Gospel in terms of modern Psychological thought. The book is divided into three parts. In the first he deals with the nature and evolution of prayer and traces its origin in the religious consciousness. He shows from the study of comparative religion the stages of its development. In the second part he deals with Psychological conditions, and shows the threefold aspect of prayer which he describes as the Cognitive, the Volitional, and the Affective. He then deals more particularly

with the theories of the New Psychology, and maintains his belief that "The Christian Cause stands to gain and not to lose by candid and well-reasoned recognition of the substantial nucleus of truth in modern psychology." The main arguments of the New Psychology rest upon the idea of Suggestion, Projection, and Reflex action. With the various exponents of these views he deals at length, and shows that Psychology does not invalidate the claims of the religious consciousness to the objectivity and reality of the Deity. The third part is Philosophical and deals with "Prayer and the Nature of the Soul," and "Prayer and the Idea of God." It will be seen from this brief statement of the contents of this scholarly book that the author is well equipped by his extensive reading for the task which he has undertaken, and his book will be a substantial aid to those who have to deal with the problems raised by the New Psychology.

Although Lent is over and the Bishop of London's Lent Book was not issued in time for notice in our last number, some of our readers may be glad to have their attention drawn to it. It is entitled *Personal Discipleship and the Way of Prayer*, and is written by Canon John C. H. How, Rector of Liverpool (Longmans, Green & Co., 3s. 6d. net). The Bishop of London in his Introduction gives a brief description of its contents. It is divided into two parts. In the first there are vivid pictures of the call of the first disciples, with due emphasis on the previous preparation which had preceded what might be regarded as a sudden call. In the same way men and women are prepared for their vocation and are able to answer the call when it comes to them. The second part deals with prayer and shows that the power of praying may be developed until its full beauty and effect is realized. Although there are several points on which we cannot follow the author in his views, there is much in the book which will be found helpful by all who are seeking the experience of a fuller life of prayer.

Dr. A. P. Graves has edited a volume of *Selected Poems* of William Alexander, Archbishop of Armagh, and of Cecil Frances Alexander (*S.P.C.K.*, 3s. 6d. net). This charming volume contains much that is familiar from the verses and hymns of Mrs. Alexander, whose contributions to our collections of English hymns has been a real enrichment. Her poem on the Burial of Moses is considered one of the finest in our language, and her hymns have the merits peculiar to the work of the best hymn-writers. The Archbishop's own poems are represented by an interesting selection, including the Ode addressed to the Earl of Derby at his Installation as Chancellor of the University of Oxford in 1853. Those who treasure the memory of these two gifted writers will welcome this admirable selection from their work. An extract from the Oxford "Sacred Prize Poem: Ishmael," by the Archbishop's eldest son, is added to the collection.